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tune, it is said, that the two money metals are commodity, "universally necessary in every day-industry," yet "nothing could well be more inadequate than to dismiss this singular tool of exchange as a mere commodity or a mere metal." "This metal is not desired to use as we use other metals; the spending of money is not the consumption of it, but merely the transfer of its possession." "It might even be disputed if it expresses the essential idea of payment at all, seeing that it is a thing none of us would or could use for our living, but is simply a third body interposed for the time in place of other bodies." The conclusion of the essay entitled "Must Prices Fall?" is that while it is a necessity of our present monetary system that prices fall, it is not a necessary consequence of improvements in manufacturing processes or methods.

Professor Smart has given much food for thought in these modestly entitled "studies," and has done something toward the good work that is now going bravely on — of redeeming the so-called "dismal science" by socializing it.

JOHN J. HALSEY.

Les Sciences Sociales en Allemagne: Les Méthodes Actuelles. By C. BOUGLÉ. Paris: Alcan, 1896. Pp. 172.. 50 cents.

IN this little volume M. Bouglé has succeeded in giving a very satisfactory discussion of the tendencies to be observed in recent German studies of sociology. He gives us an essay each on Lazarus and Folk-Psychology; on Simmel and the Science of Morals; on Wagner and Political Economy; and on von Ihering and the Philosophy of Law. With clear sight he goes to the heart of the work of each of these writers, giving first an analysis of its theory and then a critical discussion of its methodological standpoint.

An introductory essay discusses the four types of social science which the author thinks he can detect in Germany during this century: the speculative, the historical, the naturalistic and the psychological. The authors mentioned above all represent the last-mentioned type of work, though in varying ways. Ten pages are devoted to a brief but very interesting attempt to connect the development of these types of study, on the one hand, with foreign intellectual influences; on the other, with social conditions in Germany itself.

The conclusion undertakes a comparison of German with French sociologists on the following lines: First, the relation of sociology and psychology; second, the relation of sociology and the concrete

social sciences; lastly, the relation of theoretical to practical problems. The French authors considered are Lebon, Tarde, Durkheim, Bernés, and Lacombe.

M. Bouglé attempts to balance peacefully between all these different methods, but the position he occupies is probably more noticeable for its eclectic harmony in presentation than it would be for efficiency in practice.

A. F. BENTLEY.

Heredity and Christian Problems. By AMORLY H. BRADFORD.
New York: Macmillan & Co., 1895. Pp. xii + 281.

THE course of thought traverses biological teaching in respect to heredity and environment, in five chapters; and then doctrinal and practical problems of religion in the remaining part of the discussion. Of the first part Professor H. H. Donaldson writes: "The author has, in my opinion, chosen good guides and used them wisely, giving a very just balance to opposing views." A general statement of points on which biologists are agreed is made and the controversy between Weismann and his critics is presented.

This leads to a discussion of the psychological and metaphysical doctrines of the will, in which the claim of determinism to be a finality is disputed. Of course this controversy is not likely to be settled at once.

Practical applications of the biological doctrines are made in respect to the home. Assuming that his readers accept the Christian sense of duty, he lays upon the conscience the obligation of caution and self-control in respect to unfit marriages, and the perpetuation of a stock in which disease and weakness are inherent. Education must recognize heredity and environment. "I emphasize the fact that each child is at first a combination of streams of tendency from past generations, with a mysterious element of personality developing in course of time, to which appeal can be made."

The religious life must deal with pauperism and crime. The suggestions made here are sensible and just, though not new nor exhaustive. Their merit lies in showing just where the blind impulses generated by religious fervor come in contact with physical and economic forces, and the direction benevolence must take if it become beneficence. The author deals with the idea that character makes conditions by showing that the regeneration of character is itself effected by shifting the envi-